kings therein, it snoweth in Zalmon.[24] Read not be-fares [when he scattereth] but befaresh [when one pronounces distinctly], and read not be-zalmon [in Zalmon] but be-zalmaweth [in the shadow of death].

R. Hama b. Hanina further said: Why are 'tents' mentioned

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(1) This is deduced in respect of a minor from the fact that he is mentioned in conjunction with an imbecile.
(2) I.e., we do not put a deaf-mute on the same footing as an imbecile, although they are mentioned in conjunction.
(3) In the passage cited from Meg.
(4) I.e., up to nine or ten years old; v. Yoma 82a.
(5) I.e., even if done, it is not valid.
(6) Deut. XXVII, 9. E.V. 'Keep silence and hear'.
(7) As explained infra 63b.
(8) I.e., R. Judah in the matter of audibility, and R. Jose in the matter of pronouncing distinctly.
(9) Prov. XXX, 15, 16.
(10) The crying of the child.
(11) The wailing of the mourners.
(12) V. Sanh. 92a.
(13) Deut. VI, 9.
(14) V. Glos.
(15) I.e., the words 'and thou shalt write them, and thou shalt bind them'. This is derived from וכתבתם being interpreted as וכתבתם a complete writing.
(16) That o special text is required to include the writing of the commands.
(17) The woman suspected of adultery, v. Num. V, 11ff.
(18) Num. V, 23.
(19) And but for that implied limitation the expression 'he shall write' by itself would have included commands.
(20) To appeal to the exposition based on וכתבתם .
(21) Deut. XI, 19.
(22) We-limmadetem (and you shall train them) is read as we-limmud tam (and the teaching shall be perfect); cf. p. 91, n. 10.
(23) I.e., not running together two words of which the first ends and the second begins with the same letter. The expression is from 1 Kings XXII, 34.
(24) Ps. LXVIII, 15.

alongside of 'streams' as it says, [How goodly are thy tents, O Jacob . . .][1] as streams[2] stretched out, as gardens by the river side, as aloes planted[3] etc.? To tell you that, just as streams bring a man up from a state of uncleanness to one of cleanness, so tents[4] bring a man up from the scale of guilt to the scale of merit.

IF ONE RECITES IT BACKWARD, HE HAS NOT PERFORMED HIS OBLIGATION etc. R. Ammi and R. Assi were once decorating the bridal chamber for R. Eleazar. He said to them: In the meantime I will go and pick up something from the House of Study and come back and tell you. He went and found a Tanna reciting before R. Johanan: If [reciting the Shema'] one [recollects that] he made a mistake but does not know where, if he is in the middle of a section he should go back to the beginning; if he is in doubt which section he has said, he should go back to the first break;[5] if he is in doubt which writing[6] he is on, he goes back to the first one. Said R. Johanan to him: This rule applies only where he has not yet got to 'In order that your days may be prolonged', but if he has got to 'In order that your days may be prolonged', then [he can assume that] force of habit has kept him right.[7] He came and told them, and they said to him, If we had come only to hear this, it would have been worth our while.